

**Being a Vessel unto Honor, and Pursuing Righteousness, Faith, Love, Peace with Those Who Call on the Lord out of a Pure Heart****Monday 11/11****Related Verses****2 Tim. 2:20-21**

**20** But in a great house there are not only gold and silver vessels but also wooden and earthen; and some are unto honor, and some unto dishonor.

**21** If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.

**Eph. 2:1-5**

**1** And you, though dead in your offenses and sins,  
**2** In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;

**3** Among whom we also all conducted ourselves once in the lusts of our flesh, doing the desires of the flesh and of the thoughts, and were by nature children of wrath, even as the rest;

**4** But God, being rich in mercy, because of His great love with which He loved us,

**5** Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved)

**2 Cor. 13:14**

**14** The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

**Rom. 11:24**

**24** For if you were cut off from what is by nature a wild olive tree and were grafted contrary to nature into the cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree!

**Col. 4:3**

**3** Praying at the same time for us also, that God would open to us a door for the word, to speak the mystery of Christ (because of which also I am bound),

**Related Reading**

Honorable vessels are constituted of both the divine nature (gold) and the redeemed and regenerated human nature (silver). These, like Timothy and other genuine believers, constitute the sure foundation that holds the truth. Dishonorable vessels are constituted of the fallen human nature (wood and earth).

To cleanse ourselves is to depart from unrighteousness [cf. 2 Tim. 2:19, 21], as an outward evidence of the inward divine nature. The word *these* in verse 21 refers to the vessels unto dishonor, including those mentioned in verses 16 through 18. We should cleanse ourselves not only from anything unrighteous but also from the dishonorable vessels. This means that we must stay away from them. Hence, we must cleanse ourselves from the unrighteous things and from the dishonorable vessels of wood and earth. If we cleanse ourselves from these negative things and negative persons, we will be vessels unto honor, sanctified, useful to the master, and prepared unto every good work. *Unto honor* is a matter of nature, *sanctified* is a matter of position, *useful* is a matter of practice, and *prepared* is a matter of training. (*Life-study of 2 Timothy*, 2nd ed., p. 34)

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According to my experience, nothing pleases the Lord so much as for us to realize that He does not want us to do anything. He only wants us to love Him, to open ourselves up to Him, and to let Him live from within us...From the very beginning when God created man, God had no intention to ask man

to do anything for Him. God's intention was to create a vessel to contain Him and to express Him, so God only wants an opening of the vessel. If the vessel is open, God can fulfill His purpose, but if the vessel is closed, God's purpose is frustrated.

In our fallen nature there is a substance so evil that likes to know and likes to do...Religion helps people to know, and religion helps people to do. Even today Christianity has become such an active religion of knowing and doing. Seminaries just educate people to know and to do...This is altogether a kind of education against God's eternal purpose. It is no wonder that among thousands of Christians you can hardly find one who knows that God does not want us either to know or to do; God wants us only to love Him and to keep ourselves open to Him. "Lord, I love You. I fully realize that I am just an empty vessel, yet You treasure this earthen vessel because this earthen vessel was created by You according to Your eternal plan to fulfill Your heart's desire. Lord, I just love You. I like to contain You. I like to be filled up with You. I like to be saturated and permeated with You. Have mercy upon me that I may keep myself open to You all the time."

We all have to confess that many times in our prayer we are not open to Him. Even in our prayer we still keep ourselves closed...We all have the same kind of experience. Since the day we were saved, we never opened ourselves in an absolute way. We always opened ourselves with some amount of reservation...You think that you are open to the Lord. Actually, you are not entirely open. You are open but only partially. You are open superficially and in a shallow way. In the depths of your being you are not open, so the Lord cannot do anything.

God does not want us to do anything; He wants us only to be a living vessel...God created a living

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thing. God created something so bothering to Him. He created a living jar full of emotions, with a strong will, and with a mind. After the fall this living jar became a problem to God...Either the Christians are indifferent, or they are too hot in knowing and in doing. On either side the Lord could not get the vessel. (*CWWL, 1980, vol. 1, "Perfecting Training," pp. 239-241*)

Further Reading: *Life-study of 2 Timothy*, msg. 4

**Tuesday 11/12**

**Related Verses****Rom. 9:23**

23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,

**2 Cor. 4:7**

7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

**Acts 6:7**

7 And the word of God grew, and the number of the disciples in Jerusalem multiplied greatly; and a large number of the priests obeyed the faith.

**Acts 14:22**

22 Establishing the souls of the disciples, exhorting them to continue in the faith and saying that through many tribulations we must enter into the kingdom of God.

**1 Cor. 15:14**

14 And if Christ has not been raised, then our proclamation is vain; your faith is vain also.

**1 Tim. 1:9**

9 And knows this, that the law is not enacted for a righteous man but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and those who strike their mothers, for murderers,

**Jude 3, 20**

3 Beloved, while using all diligence to write to you concerning our common salvation, I found it necessary to write to you and exhort you to earnestly contend for the faith once for all delivered to the saints.

20 But you, beloved, building up yourselves upon your most holy faith, praying in the Holy Spirit,

**2 Pet. 1:4**

4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

**Related Reading**

The summary of [Paul's] fourteen Epistles may be expressed in just two words: *open vessel*. God wants an open vessel. In Romans 9:23 Paul tells us that God created us as vessels of mercy unto glory. Then in 2 Corinthians 4:7 he says that "we have this treasure in earthen vessels." These two verses may be considered as a basic secret to our experience of Christ and the church...If you do not realize that you have to be an open vessel, Christ and the church...have no way...An open vessel is doing nothing but keeping itself open to the filling up. The processed God—the Triune God, the all-inclusive Spirit, the compound Spirit—is here waiting for an opening to get into you. How much He would enter into you depends upon how much opening you would give Him. (*CWWL, 1980, vol. 1, "Perfecting Training," p. 241*)

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What the Lord wants is that we love Him, that we keep ourselves open. Do not do anything. Let Him in.

If you love the church but do not open yourself up absolutely, you will still love to do something for the Lord...This is the natural life with the fallen nature. The proper situation is that I do not need to do anything, yet I need to love the Lord to the uttermost, keeping myself wide open all the time to Him. This is what is fully revealed in the New Testament...If you take this as a key and read once again the Epistles written by Paul, you will see that this is the genuine substance in his Epistles.

When you enter into the experience of my fellowship, you will kneel down and worship the Lord. You would say, "Lord, now I know. I must love You. I must serve You to the uttermost. I must have an open heart with an open being to You. O Lord, by Your mercy and Your speaking, You do not want me to do anything. Lord, I am here." This would be wonderful. This is what the Lord wants today. The Lord's testimony is just here at this point. A vessel can only contain something, and the lampstand can only keep itself open for the refilling of the oil. When the opening is shut, there is no more refilling. That means there will be no continuation of the oil. The lampstand does not do anything. It just opens itself to receive the oil and to shine. It receives the filling oil, and then it expresses something; it shines. Actually, a lampstand is a real vessel containing oil.

Now you can understand the parable of the ten virgins in Matthew 25. That is just the vessel with an extra portion of oil. There the vessel contains the oil for shining and burning. This is a virgin. A virgin in the eyes of the Lord is not one who is so busy and so active in doing but one who keeps himself open to receive the oil. Then the oil may burn from within to shine out.

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You love the Lord, and you keep yourself open to Him all the time. Yet you would not do anything, but He would do everything. Not only is this possible, but this is also required by the Lord. The Lord requires you to stop your doing. But He does not want you to be sleepy or indifferent; He wants you to be very alert. Love Him and keep yourself open to Him. Tell Him every day, “Lord, I love You. Lord, I am here open to You. Lord, have mercy upon me, and by Your grace I do not like to have any part of my being closed to You. I like to keep myself entirely and thoroughly open to You.”

A genuine Christian life is one that loves the Lord and keeps itself open to the Lord and stops its doing. Then the Lord comes in and the Lord does everything and this vessel just contains the Lord and enjoys the Lord's filling up and enjoys the Lord's doing. This is the proper and genuine Christian life. (*CWWL, 1980*, vol. 1, “Perfecting Training,” pp. 242-244, 246-247)

Further Reading: *CWWL, 1980*, vol. 1, “Perfecting Training,” ch. 22

**Wednesday 11/13**

**Related Verses****2 Tim. 2:22**

22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

**Psa. 89:14**

14 Righteousness and justice are the foundation of Your throne; Lovingkindness and truth go before Your face.

**Luke 18:8**

8 I tell you that He will carry out their avenging quickly. Nevertheless, when the Son of Man comes, will He find faith on the earth?

**Mark 11:22**

22 And Jesus answered and said to them, Have faith in God.

**Gal. 3:26**

26 For you are all sons of God through faith in Christ Jesus.

**John 1:12-13**

12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,

13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

**John 3:15**

15 That every one who believes into Him may have eternal life.

**Rom. 12:4-5**

4 For just as in one body we have many members, and all the members do not have the same function,  
5 So we who are many are one Body in Christ, and individually members one of another.

**Related Reading**

God is righteous as well as holy. Whereas holiness is related to God's inward nature, righteousness is related to God's outward acts, ways, actions, and activities. Everything God does is righteous.

The righteousness of God is what God is in His action with respect to justice and righteousness. God is just and right. Whatever God is in His justice and righteousness constitutes His righteousness.

God's works are His acts, whereas God's ways are His governing principles [cf. Rev. 15:3]...If you know God's ways, you will not need to wait to see His works in order to praise Him. Although His works have not yet come, you will know they will come because you know the governing principles

by which God does things. (*The Conclusion of the New Testament*, p. 87)

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The word *faith* bears two denotations. The first denotation refers to the things the believers believe in; it is the objective faith (Eph. 4:13; 1 Tim. 1:19b; 2 Tim. 4:7). The second denotation refers to the believing action of the believers; this is the subjective faith (Gal. 2:20). Christ is the object of our faith. Here the faith is objective. Then we believe in the Lord. This believing is a subjective action, our acting faith in the Lord Jesus.

The faith of the believers is actually not their own faith but Christ entering into them to be their faith...When we repented unto God, the pneumatic Christ as the sanctifying Spirit of God (1 Pet. 1:2a) moved within us to be our faith by which we believed on the Lord Jesus (Acts 16:31)...As sinners, we did not have faith. Faith came into us by our hearing the word [Rom. 10:17]. This word is just Christ Himself.

When we heard the gospel, the preacher described Christ to us. The more we heard, the more we saw Christ and were attracted to Christ...The preachers preach Christ to present Christ's beauty. After hearing such a word about Christ, that is, after seeing such a Christ, within us there is an appreciation of Christ, and our appreciation of Him is the reaction to His attraction. We can believe in the Lord Jesus because we hear about Him; that is, we see Him. We read the Bible, and in the Bible we see something about Him.

Tell people about Christ in His divinity and humanity, in His being the only begotten Son of God and the firstborn Son of God. Many logical and thoughtful people would be attracted to such a wonderful person in the universe...After seeing...such a Christ, who would not believe in

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Him? Faith comes from hearing, hearing equals seeing, and seeing equals knowing Christ. Faith comes from hearing, and hearing is from the word of Christ.

When the proper preaching of the gospel is going on, the Spirit, the pneumatic Christ, accompanies that preaching. That preaching speaks Christ outside of you, but the pneumatic Christ right away accompanies that preaching and works within you. Then you repent and appreciate such a One. Spontaneously, something within you rises up. This is your faith, your believing. Your believing comes from your knowing of Christ. Your believing actually is your appreciation of Christ as a reaction to His attraction. Many young people have been attracted by the Savior's beauty. Even if their parents persecute them and threaten them to death, they will not give up their faith in Christ. This kind of faith is Christ Himself. By such a faith the believing ones believe that God raised Jesus Christ from the dead that they may be saved (vv. 9b-10a; 5:1). They have access through faith into the grace in which they now stand (v. 2). (*CWWL, 1994-1997*, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 273-274)

Further Reading: *The Conclusion of the New Testament*, msgs. 7-8

**Thursday 11/14**

**Related Verses****John 3:16**

**16** For God so loved the world that He gave His only begotten Son, that every one who believes into Him would not perish, but would have eternal life.

**Rom. 16:20**

**20** Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

**1 John 4:8-10, 19**

**8** He who does not love has not known God, because God is love.

**9** In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.

**10** Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.

**19** We love because He first loved us.

**Eph. 2:14**

**14** For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity,

**2 Pet. 1:2**

**2** Grace to you and peace be multiplied in the full knowledge of God and of Jesus our Lord;

**Phil. 4:7, 9**

**7** And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

**9** The things which you have also learned and received and heard and seen in me, practice these things; and the God of peace will be with you.

**Related Reading**

The divine love...is the nature of God's essence. Thus, it is an essential attribute of God...First John 4:9 says, "In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him."

As in 1 Timothy 1:15, the "world" refers to fallen mankind, whom God so loved that, by making them alive through His Son with His own life, they might become His children. In this the love of God has been manifested.

First John 4:10 goes on to say, "Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins." The word *herein* refers to the following fact: not that we have loved God but that He loved us and sent His Son as a propitiation for our sins. In this fact is the higher and nobler love of God. The divine love as God's essential attribute is mainly expressed in sending His Son to redeem us and impart God's life into us that we may become His children. (*The Conclusion of the New Testament*, p. 75)

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Ephesians 2:4 says, "God, being rich in mercy, because of His great love with which He loved us." The object of love should be in a lovable condition, but the object of mercy is always in a pitiful situation. Hence, God's mercy reaches further than His love. God loves us because we are the object of His selection. But we became pitiful by our fall, even dead in our offenses and sins; therefore, we need God's mercy. Because of His great love, God is rich in mercy to save us from our wretched position to a condition that is suitable for His love. The nobler love of God as His essential attribute needs His attribute of mercy to reach us in the deep pit of our fallen life.

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Because God is love as well as Spirit, the more we are under His dispensing, the more love we have. Actually, the more God's nature is dispensed into us, the more we become love...Through God's dispensing of Himself into us, we become love in the sense of being constituted of God as love. When love as the nature of God's essence is dispensed into us, we shall react to others in love.

Another attribute of God is peace. The New Testament speaks about both the peace of God [Phil. 4:7] and the God of peace [Rom. 16:20]...The peace of God is actually God as peace, infused into us through our fellowship with Him by prayer, as the counterpoise of troubles and the antidote to anxiety (John 16:33). The God of peace mounts guard over our hearts and thoughts in Christ Jesus.

The peace of God and the God of peace are one...The genuine peace we enjoy is God Himself. The way to enjoy the God of peace is by praying to have fellowship with Him.

In 1 Thessalonians 5:23...we see that the God of peace is the Sanctifier. His sanctification brings in peace.

In our experience peace is a condition that results from grace, that issues from the enjoyment of God our Father. When we enjoy God as grace, we are in a condition that is full of rest and satisfaction. This is peace...The substance of grace is God Himself, and the condition of peace is that which issues out of our enjoyment of God as grace. We all can testify of the peace we have when we enjoy God as grace.

The fact that peace is the issue of grace is indicated by the way Paul greets the saints in Ephesians 1:2 and in other Epistles: "Grace to you and peace from God our Father and the Lord Jesus Christ." This peace results from the enjoyment of God as grace which is also an attribute of the God

whom we enjoy in Christ. (*The Conclusion of the New Testament*, pp. 75-76, 70, 105-106)

Further Reading: *The Conclusion of the New Testament*, mgs. 9-10

**Friday 11/15**

**Related Verses****Acts 2:21**

21 And it shall be that everyone who calls on the name of the Lord shall be saved."

**Acts 7:59**

59 And they stoned Stephen as he called upon the Lord and said, Lord Jesus, receive my spirit!

**Gen. 4:26**

26 And to Seth also a son was born, and he called his name Enosh. At that time men began to call upon the name of Jehovah.

**Gen. 12:8**

8 And he proceeded from there to the mountain on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to Jehovah and called upon the name of Jehovah.

**Gen. 13:4**

4 To the place of the altar, which he had made there formerly; and there Abram called on the name of Jehovah.

**Gen. 21:33**

33 And Abraham planted a tamarisk tree in Beer-sheba, and there he called on the name of Jehovah, the Eternal God.

**Gen. 26:25**

25 And he built an altar there and called upon the name of Jehovah and pitched his tent there. And there Isaac's servants dug a well.

**Deut. 4:7**

7 For what great nation is there that has a god so near to it as Jehovah our God is whenever we call upon Him?

**Related Reading**

Calling on the name of the Lord is not a new practice that began with the New Testament. Rather, it began with Enosh, the third generation of mankind, in Genesis 4:26. It was continued by Job (Job 12:4; 27:10), Abraham (Gen. 12:8; 13:4; 21:33), Isaac (26:25), Moses and the children of Israel (Deut. 4:7), Samson (Judg. 15:18; 16:28), Samuel (1 Sam. 12:18; Psa. 99:6), David (2 Sam. 22:4, 7...), the psalmist Asaph (Psa. 80:18), the psalmist Heman (88:9), Elijah (1 Kings 18:24), Isaiah (Isa. 12:4), Jeremiah (Lam. 3:55, 57), and others (Psa. 99:6), all of whom practiced calling on the name of the Lord in the Old Testament age. Isaiah charged the seekers of God to call upon Him (Isa. 55:6). Even the Gentiles knew that the prophets of Israel had the habit of calling on the name of God (Jonah 1:6; 2 Kings 5:11)...It is God's commandment (Psa. 50:15; Jer. 29:12) and desire (Psa. 91:15; Zeph. 3:9; Zech. 13:9) that His people call on Him. This is the joyful way to drink from the fountain of God's salvation (Isa. 12:3-4) and the enjoyable way to delight oneself in God (Job 27:10), that is, to enjoy Him. Hence, God's people must call upon Him daily (Psa. 88:9). Such a jubilant practice was prophesied by Joel (Joel 2:32) for the New Testament jubilee. (*Life-study of Acts*, 2nd ed., pp. 67-68)

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In the New Testament, calling on the name of the Lord was mentioned first by Peter, in Acts 2:21, on the day of Pentecost, as the fulfillment of Joel's prophecy. This fulfillment is related to God's outpouring of the all-inclusive Spirit economically upon His chosen people so that they may participate

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in His New Testament jubilee...Calling on the Lord's name is vitally necessary in order for us, the believers in Christ, to participate in and enjoy the all-inclusive Christ with all He has accomplished, attained, and obtained (1 Cor. 1:2). It is a major practice in God's New Testament economy that enables us to enjoy the processed Triune God for our full salvation (Rom. 10:10-13). The early believers practiced this everywhere (1 Cor. 1:2), and to the unbelievers, especially the persecutors, it became a popular sign of Christ's believers (Acts 9:14, 21). When Stephen suffered persecution, he practiced this (7:59), and his practice surely impressed Saul, one of his persecutors (vv. 58-60; 22:20). Later, the unbelieving Saul persecuted the callers (9:14, 21) by taking their calling as a sign. Immediately after Saul was caught by the Lord, Ananias, who brought Saul into the fellowship of the Body of Christ, charged him to be baptized, calling on the name of the Lord, to show others that he too had become such a caller. By his word to Timothy in 2 Timothy 2:22, Paul indicated that in the early days all the Lord's seekers practiced such calling. Undoubtedly, he was one who practiced this, since he charged his young co-worker Timothy to do this that Timothy might enjoy the Lord as he did.

When we preach the gospel and help others to be saved, we need to encourage them to call on the name of the Lord and say, "O Lord Jesus!" From experience we know that the stronger a person calls on the name of the Lord Jesus, the stronger will be his experience of salvation.

According to Acts 7:59, when Stephen was being stoned, "he called upon the Lord and said, Lord Jesus, receive my spirit!" Saul of Tarsus approved of this killing and joined in the great persecution against the church in Jerusalem. According to 9:14, Saul had authority from the chief priests to bind all who called on the name of

the Lord Jesus. Saul's intention in going to Damascus was to arrest all those who called on the Lord's name. This indicates that in the early days calling upon the name of the Lord Jesus was a sign of being a follower of the Lord. (*Life-study of Acts*, 2nd ed., pp. 68-70)

Further Reading: *Life-study of Acts*, msg. 9

**Saturday 11/16**

**Related Verses****2 Tim. 2:22**

22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

**Matt. 5:8**

8 Blessed are the pure in heart, for they shall see God.

**Eph. 1:18**

18 The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,

**Eph. 3:16**

16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

**Rom. 10:9-15**

9 That if you confess with your mouth Jesus as Lord and believe in your heart that God has raised Him from the dead, you will be saved;

10 For with the heart there is believing unto righteousness, and with the mouth there is confession unto salvation.

11 For the Scripture says, "Everyone who believes on Him shall not be put to shame."

12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;

13 For "whoever calls upon the name of the Lord shall be saved."

14 How then shall they call upon Him into whom they have not believed? And how shall they believe into Him of whom they have not heard? And how shall they hear without one who proclaims Him?

15 And how shall they proclaim Him unless they are sent? As it is written, "How beautiful are the feet of those who announce the news of good things!"

**Related Reading**

During the desolation of the church, only those with a pure heart can find the way [2 Tim. 2:22]. In the desolation of the church many people cannot find the way, because their heart is impure, and they are unable to discern the nature of things.

In touching someone's work, we must discern its nature...Our nature must be gold and silver, and our motive must be pure...One who works for the Lord must have a clear motive, not a cloudy one. A clear motive is pure; a cloudy motive is mixed and impure. Paul says that some preach Christ because of envy (Phil. 1:15). Such persons may be zealous and obtain good results, but when we examine their motive, we see that their hearts are not pure. (*CWWL*, 1956, vol. 2, "Three Aspects of the Church, Book 2: The Course of the Church," p. 297)

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Those who are pure in heart will find others who live before God to be their co-workers. Since their heart has been dealt with, they are able to discern the condition of the heart of those they contact. The pure in heart stand together to maintain the Lord's testimony, walk in the Lord's way, and do the Lord's work because inwardly their hearts are pure, not because they share the same doctrinal viewpoint. Differences in opinion related to

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doctrine lead to divisions. When one who is pure in heart meets another person who is pure in heart, he can willingly be martyred for that person and love him as if he were the Lord. We gain the best co-workers and companions when we are pure in heart.

I coordinated with another brother for about twenty years before he passed away. There were no problems between us because the Lord brought us together. I felt that his heart was for nothing but the Lord. I can testify that he paid a great price for the church and suffered much. However, he never had any feeling for himself, nor did he speak for himself. He had a pure heart; thus, we served the Lord together in one accord and walked in the Lord's way together. Only those who are pure in heart can walk in the Lord's way.

A pure heart seeks only God, and prayer implies that there is nothing of the self. Prayer means that we allow the Lord to do everything according to His way and not according to man's opinion. If we do things out of ourselves by human methods, opinions, and power, we have no need of prayer...Whether we can find those whom the Lord has raised up to be our companions depends not only on the purity of our heart but also on whether we have stopped all the activity of the self. Have we stopped our ability, cleverness, methods, and wisdom? Do we submit ourselves to the Lord and seek His leading, or do we insist on our opinions? If we want to push our opinions through, we do not need to pray; if we want to submit ourselves to the Lord and seek His leading, we need to pray.

Second Timothy 2:22 says that we need to "call on the Lord out of a pure heart." Our focus is on calling on the Lord and having a pure heart. Anything added to our physical body from the outside cannot become one with our body. In the same principle, if we are ones who pray to the Lord out of a pure heart, we cannot be joined to someone

who does not. This is not a question of sectarianism. If we call this sectarianism and try to join with ones who do not pray out of a pure heart, God will condemn us, because He condemns any mixture. The pure in heart and those with an impure heart, those who rely on the Lord and those who do not rely on the Lord, and those who are led by the Lord in their work and those who work by their own methods should not be mixed together. No mixture is approved by God. (*CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 2: The Course of the Church," pp. 299-300, 302*)

Further Reading: *CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 2: The Course of the Church," ch. 6*

**Lord's Day 11/17**

**Related Verses**

**John 20:19-23**

**19** When therefore it was evening on that day, the first day of the week, and while the doors were shut where the disciples were for fear of the Jews, Jesus came and stood in the midst and said to them, Peace be to you.

**20** And when He had said this, He showed them His hands and His side. The disciples therefore rejoiced at seeing the Lord.

**21** Then Jesus said to them again, Peace be to you; as the Father has sent Me, I also send you.

**22** And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

**23** Whosoever sins you forgive, they are forgiven them; and whosoever sins you retain, they are retained.

**Rom. 15:33**

**33** Now the God of peace be with you all. Amen.

**Rom. 16:26**

**26** But has now been manifested, and through the prophetic writings, according to the command of the eternal God, has been made known to all the Gentiles for the obedience of faith;

**Phil. 3:12**

**12** Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.

**1 Thes. 5:23**

**23** And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

**1 Cor. 1:3**

**3** Grace to you and peace from God our Father and the Lord Jesus Christ.

**Being a Vessel unto Honor, and Pursuing Righteousness, Faith, Love, Peace with Those Who Call on the Lord out of a Pure Heart****Hymn: #821**

**1** The Church the vessel is to Christ,  
Him to contain and Him express,  
Just as the human body doth  
Man's life show forth, his life possess.

**2** As was the temple to the ark,  
Receptacle and resting-place;  
So Christ the Church's content is,  
And in the Church, Christ's dwelling-place.

**3** As Christ is God's true mystery,  
God to explain and God express;  
So is the Church Christ's mystery,  
Christ to explain and manifest.

**4** The members of the Church of Christ  
Are all primarily of clay;  
They need to be transformed and made  
Transparent, precious day by day.

**5** By transformation they are built,  
A vessel they to Christ afford;  
His all-inclusiveness they hold;  
Transparent, they express the Lord.

**6** Thru all the transformation work  
The triune God performs in them,  
The Church a corporate vessel is  
And like the new Jerusalem.

**7** How precious she in each respect,  
Transparent too in every phase;  
Christ with God's fulness she contains,  
Christ with God's glory she displays.

**8** With Christ as life, with God as light,  
And with the Spirit's living flow,  
The triune God she manifests  
For all the universe to know.

**Further Reading:**

*Further Reading: Perfecting Training, ch. 22*

**Churchwide Truth Pursuit of Hebrews****Level 1—Hebrews Sequential Reading**

Scripture Reading and Copying: Heb. 13:8-19  
Assigned Reading: *Life-study of Hebrews*, msg(s).  
67-68

**Level 2—Hebrews Topical Study**

Crucial Point: Having Come Forward to the Side of  
Grace

Scripture: Heb. 12:18-24

Assigned Reading: *LS of Hebrews*, msg(s). 53  
Supplemental Reading: *CWWN*, vol. 17, "Notes on  
Scriptural Messages," ch. 22; *CWWL*, 1958, vol. 2,  
"The Basis for the Building Work of God," ch. 5

Questions:

1. When was a time when you were full of fear and trembling before God?
2. What are the things listed in Heb. 12:18-24 on the side of grace?
3. What is the significance of Heb. 12:18-24 in relation to the context?
4. What is the significance of Heb. 12:18-24 for our experience?